

GIFT  
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# HAMSA

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Vibrancy! Ours it is to live vibrant lives that will stir the masses, the sullen substance of Man-the-whole. Ours it is to move men and women with the passion of the Spirit, with the intoxication of service and the joy of selfconsecration to the Work of the world, the ever greater world of the ever greater Man. Ours it is to enkindle all consciousness with the flame of integrated selfhood, to set souls aglow with the light of lights.

Ours cannot be small sheltered living, if we are true to the call of Hamsa, to the song of the great Bird that everlastingly creates cycles out of the womb of time — if we vibrate to the booming of the great Bell of the Temple of the Living God, which we are. A mighty bell, a silent tone that none may hear save he that celebrates within the shrine the mysteries of Life, the vibrant mysteries of the Love which integrates night and day, the radiance of dawns and the rapture of eves transcendent with stars.

Vibrancy! It is the word of life which signifies "tone," living power, warmth of being, flow of the inmost outward to the hungry and the lonely. It is the quality which brings all creations to the throne of God, which makes them partaker in the glory that unceasingly wells out of the fount of everlasting Light.

We have written of *integration* and *significance*; but the third of this trinity which makes every work divine, every act noble and true to the supreme Beauty that is perfect manhood, is *vibrancy*. In it we hear the song of Life, the ecstasy of relationship well lived, in purity and in simplicity — without the dross and the futile ornaments of ancestral selfishness and intellectualism.

That is vibrant which is 'pure;' which is itself and nothing but itself, which opens to the inrush of Light and Life, unashamed, unabashed, — beautifully. That too is vibrant which is 'simple;' which can face the barrenness of its own truth, the directness and immediacy of its own individual reactions, of its own emotions — without fear of their being insufficient, without running away from their center into the wasteful lure of tangential escapes.

Vibrancy! the eternal wave-motion of Light within the infinite womb of Space, the ceaseless dance of being midway between life's poles, gravitation and levitation, substance and spirit, I and Thou . . . In vibrancy may we all commune, in the supreme Eucharist, gift of the One to the All. We are everflowing Grails of creative love. The Light of lights illumines our hearts. Its power sustains and exalts our concerted wills. Each and all, we establish ourselves in our own individual identity, as vibrant center of integrated life, as seed of the glory that is MAN.



## Creative Significance

Bo Yin Ra and Keyserling represent the two poles of the highest German thought, and very likely the most fundamental expressions of European transcendental life. The former constitutes the spiritual occult-mystic center, the latter the philosophical mental polarity. Both are characteristics of the new Western civilization, insofar as they base their attitudes on a foundation of Oriental spirituality, yet, in their superstructure of thought and technique of development, are typically Westerners;—Bo Yin Ra continuing the tradition of a master Eckart and of the Christian mystics, Keyserling being a heir to the great German philosophers. Both attempt a synthesis of East and West, and claim to reach beyond East and West;—Bo Yin Ra in the realm of "substantial Spirit" which is eternal and creative "Light," Keyserling in the realm of "Significance" which is the substance of "Wisdom."

It seems to us that both attitudes and directions can be incorporated in the inner development of a man's individuality; that both can be correlated, if not synthetized; and that the great human Type of the future, which we see coming in the New World, will exemplify a kind of spiritual bi-polarity, which will make him both Artist and Philosopher, Adept and Sage, concretely divine as well as transcendently human, an avatar of Light and a perfect form of understanding.

We urge all our friends to read carefully Keyserling's very remarkable book "Creative Understanding," from which we quote the following.

(Ed.)

By "Meaning in itself" I mean the ultimate spiritual Reality which our mind is able to conceive; that ultimate Reality which is identical with the source of life itself, whatever this may be. The "meanings" which can be ascertained on this side of it already belong to the plane of formations, which Meaning originally created out of its own inner being. Whatever Meaning may be in itself, viewed and judged in its creative being, it reveals itself as something which is eternally in motion, in creative and effectual activity, something dynamic.

It is not only true that meaning only becomes real by expression; it is continually *striving* for expression. On the plane of nature this is evident in the purposefulness of all organizations, every one of which is as perfect in its way as only the greatest of artists could create it. On the plane of human life with its greater freedom, whether it manifests itself as art or in a special mode of life, it is evident in the continual striving for perfection, in spite of all failure, all misunderstanding, mistakes and errors. Striving man does not rest until he has transformed all occurrences into *Destiny*, until he has conquered all of what was at first external as a means of expressing the inward — be this in the form of immediate life, understanding or creative activity . . . The deeper the spiritual keynotes to which he relates the external side of his life, the deeper his content, the greater does his achievement appear. . .

Where the means of Expression which exactly correspond to it are lacking, Meaning simply does not exist on the plane of facts. It is no more there than a soul without a body; such a soul cannot act on earth except by the intermediary of a medium. But it can only really act when it wears a *perfect* body.

To find the adequate expression on the plane of art is exactly the same as to act rightly on the plane of life. In this case, too, every one who strives is impelled by a feeling of duty, for a meaning is only there if it is understood and realized; life has a meaning only when man does not consider its empiric processes as last resorts, but as a means of expression of something higher or deeper.



The relation between the East and the West actually is the same as that between meaning and expression. But as the former is only realized in the latter, the meaning which the East has in mind can only be made real and effective by the perfection of the means of expression offered by our Western science and technique. More than that, the perfection of the means of expression, as such, if it is applied in the right spirit, may give access to depths of Significance far beyond the imagination of the East. . . Everything ultimately depends upon Significance.

Nothing can be brought to life where one makes things easy; and therefore the idea of making the Spirit more powerful by making it popular is fundamentally wrong. Spirit only grows by the overcoming of natural inertia. . . Spirit exists only by being continually created anew; it is created only by the perpetual subduing of nature. And this last succeeds only by means of the greatest exertion of all the vital powers. . . This means that we must oppose to the culture of making-all-things-easy, contrapunt-wise, as it were, a culture of taking-things-all-the-more-seriously.

"As yet only the few are conscious of the extent to which the course of the historic process is a phenomenon resembling that of counterpoint in music. Just because the masses have triumphed to an unheard-of degree for the time being, we are approaching a decidedly aristocratic epoch. Just because quantity alone is the decisive factor today, the qualitative will soon mean more than ever before. Just because the mass appears to be everything, all great decisions will soon be taken within the smallest circles. They, and they alone, as the Ark during the Flood, are the safeguards of the future. For this reason we who are spiritual should consciously assume the counterpoint attitude to everything which is going on today. . .

What makes of the great man an innovator and a land-mark in the history of mankind is *not* his greatness as such; it is the circumstance that at a given moment his particular form represents the realization of the possibilities struggling for utterance within the psychic and spiritual world. . . Only the man who gives a new impulse to life from a deeper range of insight, not standing aloof, but in the centre of the historical process, creates Being and Destiny.

If there is nothing *external* which man cannot conquer so as to make of it a *symbol of the inward*, then there is no fate that free will cannot transform into its means of expression.

Only the organized, not the amorphous soul, can be free. . . Just as *form* essentially makes the organism, just so an adequate form is the primary premise of every higher state of life. . . Today there are a great many formations, but there is not one universally recognized form for the life of the soul; there are millions who fanatically adhere to some kind of world-philosophy, but the life of very few among them has been shaped by the content of their faith.

*A new union between mind and soul is what we need.* A union which should establish a new equilibrium between the various components of man; and this synthesis should be ruled not by the most backward, but by the most developed part.



Western humanity. . . must be reformed inwardly. But today this is only possible through the intellect, by enriching and deepening understanding. The change cannot be worked even by the highest example of original soul-beauty or spirituality, unless the higher being is united with corresponding understanding and knowledge. Therefore, this time, salvation will not come from any new faith, however great the longing for it may be. . . *the most important task today is not assigned to religion, but to philosophy.*

The goal is higher than any of the Greek and French philosophers ever aimed at: it is not a question of making abstract reason, the limits of which Kant already recognized and defined with wonderful clearness, the sovereign ruler of life, *but to reach a degree of consciousness in which life as an undivided whole becomes conscious in its reality as well as in its Significance, and to make this Significance the basis of life.*

But. . . the realm of Significance lies beyond all formations of the intellect, . . . the philosophy which is required is not an eccentric mental activity — *it is life expressed as understanding.*

The fact that philosophy. . . can be a matter of interest to only a very few, is altogether secondary. Precisely these few matter. Humanity is organized in exactly the same way as the individual. As with him the decisions are taken in a certain layer of his essential being, so with humanity they are taken by individuals, at the most by small groups. Nor need these groups undertake an extensive and direct activity. They need only become *centres of activity*. The essential is always something extremely simple. If only the light can be set high enough, an ever increasing number of mirrors will catch and reflect it.

He who seeks *his own depth in his own way* finds the depths.

To him who desires nothing, we have nothing to say. If a man come with an empty soul, not even a God could fill it. . . One can give no one what he does not desire to have. Nobody can do more than set up the symbol, hold it aloft, let it radiate its magic power — everything else depends upon the others. Only he who not only approaches a wellspring of spiritual life of his own free will, but who shrinks from no sacrifice in order to reach it, is so adjusted as to be able to be animated by it.

Nothing, absolutely nothing should be taken off the shoulders of one man by another, or off the individual by an institution or ultimately by the God of his faith. Only insofar as every individual represents his own last resort by discarding all self-deception, all cowardice, does the personality become the focus of the Cosmic Powers; then only do the profoundest of those come into action.

Count Hermann Keyserling.

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. . . *And as my love rose to the light of Him who stood within the flame of Life, the Beloved of all, I heard His voice, pressing tenderly upon my heart, that said: "Lose not yourself in me; — but find yourself through Me."*

ZAHAZ



## A Philosophy of Operative Wholeness



### EASE AND NATURAL FULFILLMENT

Humanity has suffered for centuries under the yoke of morality at any cost; morality to be enforced by tense will, morality to be bought by the loss of living spontaneity and of free creativeness, morality to which was sacrificed the supreme achievement of being — the ease of feeling, of thinking, of acting. Morality, the great Western "dis-ease!" Necessary as a transitional step in the evolution of mankind, yes; and yet, a disease — the acknowledgement of a failure to function in harmony with life, to give to life, activity and love, a noble, a pure significance.

In the commentary to the "Secret of the Golden Flower" C. G. Jung, the greatest living psychologist, writes: "Not that I wish to detract in the least from the high moral value of conscious willing; consciousness and will should not be depreciated but should be considered as the greatest cultural achievements of humanity. But of what use is a morality that destroys humanity? The bringing of will and capacity into harmony seems to me something more than morality. Morality *a tout prix* — a sign of barbarism — oftentimes wisdom is better."

The Christian ideal stamped upon the Western world has been that of the will-full man who, through agonies of self-control and repression, substitutes morality for ease of living. The Adept has been shown to us as such a man, groaning under the strain of moral laws, yet carrying on with tense will and stern countenance up to the point of victory which is nothing short of death — the ransom of birth into a supernal world, somewhere beyond.

Such an attitude seems indeed the negation of true mastery. Mastery is never based on fear, strain and constricted willing. Its supreme characteristics are ease and elegance — effortless adaptability, poised efficiency. Morality is a foe to ease and elegance. It forces us beyond our ability, beyond the point of efficient functioning. It whips us into mad rides, drunken with will-tensions, death-bound and spirituality futile, because based on false pride and lack of understanding. Where there is *fundamental* strain (temporary strain alternating with relaxation is of a different sort) there can be no mastery, there can be no elegance. And elegance is the great achievement of those "artists of living," who are the true Adepts.

By elegance, we mean that quality which the mathematician has in mind when he speaks of "the elegant solution of a mathematical problem;" a solution which moves on with extreme ease, with the utmost simplicity of means, with a minimum of intermediate steps, with inherent logic. A redwood tree is likewise the elegant solution of the problem contained in the seed. It is a perfectly easy and logical development of the life-potentialities inherent in the seed.

Natural growth out of inherent potentialities, ease and logic of development, elegance of unfoldment — these are the jewels of the art of living; these are the



tests of mastery; these are the ideals for men and women of today and tomorrow to embody in their daily living. We must proclaim a crusade against strain and lack of ease — the cause of all diseases, emotional-mental at first, then physical. But instead of a cross, let us bear engraved upon our hearts, a star, a symbol of radiance, of light — light that flows joyously, freely, naturally; that crowns with elegance and haloes with glory the very meanest and the most forlorn.

This is the ideal of the new West: *to be at ease under all conditions (whether of the inner or the outer life), to fulfill elegantly all relationships, to develop with spontaneous logic all the inherent potentialities of our seed-being.* An ideal of fulfillment and efficient, artistic, beautiful operation; a warm, glowing, rich fervor of living that says yes to all conditions, to all types of substance it pervades, energizes and blesses with creative significance. Adaptability, Rhythm, Understanding, Harmony, Beauty — and the vibrancy of a love so deeply rooted in our own individual Meaning, in our own ineradicable sense of identity and integrity, — that no one need fear that it be *inelegant*.

The worst thing is inelegance; especially in the realm of love. A love which is not beautiful is criminal — however ethical it may be. The law of love is the law of harmony; which is beauty, elegance of behavior, creative ease of feeling and thinking. Ugliness, lack of proportion, lack of perspective are monstrosities. They are spiritual diseases. They poison the atmosphere of human living. They are cheap.

Men and women will never emerge out of the darkness of Western barbarism unless they cultivate the pride of beautiful living; unless they consider it ignominious to be inelegant and cheap, in feelings as well as behavior. What is needed is an aristocracy of beauty — which means the establishment of a level of feeling and thinking, a level from which men and women *cannot* possibly act inelegantly, meaninglessly, vulgarly — not even distractedly.

Men are distracted and stupid in their behavior because they are forced to look away from their own naturalness and to stare at some moral ideals, which have *no vital significance* for them — which are lifeless fetishes. They are never led into their own depth, their own seed-being; but always into the fruitless search after some extraneous excellence which does not belong to them. There can be no ease in that search. There can be only constant strain, forced tenseness, hectic willing; — and as a result — inelegance of action, ugliness of soul and body.

There can only be ease in action, when man has rooted himself into his own nature, has established himself into his own individual identity; and grows out, wholly, fully, naturally, in the integrity of his own rhythm of living, of his own selfhood, of his own power of signification. Then, and only then, man ceases to be afraid to meet life, to go out into relationship. He can love, now that there is no possibility for him to *lose* his precious self, secure as he is in his own "I AM." His *energies* (his "shakti," his Holy Ghost) go out of him, vibrant, radiant, glowing with fervor and the beautiful ease of warm living; yet his *selfhood* remains, immovable, steady, clear, always watching, always aware, always ready to give a noble, a creative, a beautiful significance to the feelings of love, to the deeds of sympathy and compassion, to the glory of being one with all that lives.



What joy sings in such a living! What creative freedom! What nobility of being! This means true aristocracy. This means fulfillment of manhood and womanhood. This means mastery — which is ease of performance, beauty of proportion, absolute adequacy of form to function, faultless yet spontaneous efficiency of operation, wholeness of living, — in whatever realm of life the soul finds itself established as a trustee of Life, as a creative "I AM." What the realm is does not matter; but how life is fulfilled in that realm, the quality and ease of fulfillment — that is of supreme significance.

The first secret of such living is to know yourself; the second, to fulfill yourself; the third, to reach always for the highest level without going outside or beyond the inherent potentialities of your seed-being. In other words: if you are an acorn, grow with ease, logic and elegance into the finest quality of oak which is possible on earth; never strive after outclimbing the redwoods, or producing apples. Know your limitations; that is, what you inherently are. Fulfill them, by releasing the highest *quality* of being, the most perfect proportions in manifestation which you can conceive and visualize. Visualize such proportions not out of your brain's cravings, or out of somebody's else's ideas about you — but by *seeing inward*, by perceiving the archetype of your own selfhood, the Name of your Soul.

Know — Dare — Do — and keep silent.

Know what you are. Dare to be it. Do the deeds that will manifest outward in human relationship that particular quality which is your own; and do not waste your powers in empty words. Being is the most convincing discourse. Keep silent, if you want to be wise. Yet let your silences be filled with the quality of being which is you. Let them be warm with you, rich with you, resonant with the flow of the overtones of you. Have no fear of being silent. Have no fear of meeting in love, wholly, all relationships, all moments, all beautiful glows of living. Know that you are That which cannot fail, which cannot be lost, which can but grow from every confrontation lived significantly, elegantly, fully, out of the nobility of your own Meaning and on the level that is your own by spiritual right.

Morality and disease are the children of fear, the progeny of a race always striving after some dream, always "becoming," and never in fulfillment of "being;" a restless race without peace, without stability, without perfection. The Western world has deified strain, conscious willing and forced growth. It was of course necessary as an attempt to emerge out of the tribal state of society, out of the worship of race-gods, out of the earth-level of consciousness — and into the mental state which is man's true domain. But in this effort to develop the foundation of true thinking, a terrific reaction was generated. False, perverted intellectuality destroyed the natural basis of living. The human psyche became frantic with strain. And now it is sick unto death, a welter of decaying complexes.

Are the new generations of the farther West going to keep on wallowing in this psychic and religious mire? Or are they really to learn the art of living, the technique of inner steadiness and elegance of outward activity — of retreating inward to forge ahead more wholly, without holding back, without shrinking in ugly cowardice before life and significance?



Is America going to remain for long in a pubescent stage, the stage during which boys and girls lose the spontaneous elegance of feeling and behaving, and turn awkward, embarrassed, uneasy, worrying whether they fit or not, full of fears and hesitations? Have we not acted long enough as a nation with the self-conscious ill-ease of puberty, in fear of human relationship ("foreign entanglements"), naively worshipping the European cultural past, inately drawing back into our "rugged individualism" which is but meaningless selfishness, again caused by fear?

Oh, let us father and mother forth a new nobility of spontaneous and creative living, a generation of vibrant human beings, at ease with the world because at rest within themselves, fearless in their outgoings because steady in the integrity of their own selfhood, elegantly solving all problems of relationship because daring to invest all relations with the significance which is their own, to evaluate all deeds from the level of creative understanding, to exalt all feeling and broaden all thinking by pouring into them the fire and the light of their own inherent divinity!

### Maturity

*They say the dainty mayfly sees but once  
The rising of the sun that gives it birth.  
A single day of wonder, strife, and love  
It meets with eager wings. Then death.  
So too we live when young, and so would die;  
Not having learned that men live many lives,  
With time, eternal time, the only death  
To each. O Time, you cover everything  
With sleep, or dreams — the ecstasy, the grief.  
Until at last we see that all things pass  
Except the soul — except the soul and you.  
Then may we go as gaily as to battle  
Down the ultimate stairway of the years  
With the white plumes of the spirit dancing high.*

MICHELE BERNARD.

He who has his face to the sun, sees not the frown of those who stand in his path. He who would reach his goal, has no need to explain himself; to barter days in seeking friends; to sell his freedom, that he may keep them. Who seeks the Truth, must be content to go alone; must know himself with a knowledge none can share; must have a faith he bears within himself; a strength and will that are a song within his heart; wings upon his heel. Those who see the sunlight on his face, will drop their tools and follow him.

MARIE TUDOR GARLAND.